

The Circular.

PUBLISHED WEEKLY

BY THE ONEIDA AND WALLINGFORD COMMUNITIES.

VOL. V.

ONEIDA COMMUNITY, MARCH 15, 1869.

NO. 52.

POST-OFFICE ADDRESS:

THE CIRCULAR, ONEIDA, NEW YORK.

TERMS:

Free to all Those who choose to pay may send one dollar a year.

The first No. of the new volume of THE CIRCULAR will be published on the 22d instant, one week from to-day. It will be mailed only to those of our present readers who at that date have complied with the terms of our previously published "Notice to Subscribers." The paper will be sent of course to persons who renew their subscriptions after the above-mentioned date; but as we do not intend to print and keep in reserve extra copies of THE CIRCULAR for several hundred names on our list that we have not yet heard from, we may not be able to supply with back numbers, all those who defer making their applications to the last hour.

FAMILY COMMUNISM.

Home-Talk by J. H. N., W. C. Aug. 8, 1864.

COMMUNISM, dreadful bugbear as it is on the large scale, is the fundamental principle of every family. The man keeps no account with his wife, but cares for her as for himself. Man and wife keep no account with their children, but regard them as their own flesh. This, at least, is the theory of the family compact. Thus all children are born in Communism, and for the sweetest part of their lives are nourished and brought up in Communism. They come in contact with the opposite principle of trading selfishness, only when they begin to leave the family circle and mingle with the world.

Communism is really the very essence of Home. The man who turns back in imagination from the desert of common life to the oasis of his childhood, and sings "*Home, sweet, sweet Home,*" is unconsciously thinking of Communism, and longing to return to it.

The Communism which begins with marriage, does not stop at the first generation, but reaches the grandchildren, and like a light shining in a dark place, is reflected back to parents and grandparents, and glances far and wide among uncles and aunts and cousins, till it is lost in distance.

And we must not imagine that this family-feeling, which thus radiates unity in little circles all over the world, has its seat and cause exclusively or even chiefly in consanguinity. On the contrary its very beginning is in the love that arises between man and woman as such, without blood-relationship. Husbands and wives are related to each other only as members of the human race; and yet their love is the source of the love between brothers and sisters, and cousins, and all kindred. They are the real founders of the family-Community. So, if the old saying is true that "blood is stronger than water," we must add to it that "love is stronger than blood."

Thus it appears not only that we are all born and brought up in Communism, but that one of our very strongest natural proclivities in adult life is for *Communism with non-relatives*, and the founding of small Communities. With such germs in our nature and education, it can not be so difficult as many imagine, for us to fall in with the spirit of progress (which is really the spirit of Pentecost), and allow science and inspiration to organize family-Communism on the grandest scale. It will be but returning home; only we have to give up the old one-horse wagon for two, and go by the great railroad-train that carries a meeting-house-full.

SCRAPS AND TALKS,

FROM THE OLD TRUNK IN THE GARRET.

[The following talk is copied from the "Family Register," in which it immediately follows the one on the "Conjugal Relation," which we published a few weeks ago, under the title of "Preparation for Communism." The two talks belong to the same early period of our experiment, and are counterparts of each other—teaching the righteousness of love on the right hand and the left. Both are dated April 1849.]

False Love.

We are all sensible of the existence of a subtle spirit of mischief at work to disturb the happiness and harmony of the Association. It is the spirit of false love, or *selfish amativeness*. This spirit works in a two-fold way, perverting one class subjectively, and oppressing the rest of us with a distressing, contagious influence. I am very anxious to have it brought to judgment, and am trying to get a thorough understanding of its nature and character. I have no disposition to attack persons affected by it. I consider it an affliction—a disease. Though it has moral qualities to which we are used to attach odium and sinfulness, yet it is so natural, so unavoidable, considering the infirmities of human nature, that instead of a feeling of hostility, I am moved to make this effort to come to an understanding of it, as much as by any other motive, by a feeling of compassion for those who are taken in its snare. I exceedingly desire that those who are tormented by this spirit, should, in their lucid intervals, settle it in their hearts that their happiness lies in the line of this effort—that is, in the judgment of selfish amativeness. There is tremendous importance in the action of sexual passion. Perverted and turned to bad ends, it will carry us to destruction as with a whirlwind. There is terrible strength in it, and given up to godless powers, there is nothing so destructive to peace and happiness in individuals and communities. The same passion, governed by God, mixed with benevolence, sweetened by the spirit of heaven, is productive of unbounded happiness and improvement.

People may make all the formal distinctions

they please between certain outward acts of amativeness, but after all, in the sight of God and common sense, the clear line of distinction between good and evil in this matter, is here—*selfish amativeness* is sin and the devil; amativeness controlled by the Spirit of God is beautiful and glorious. We have no occasion to make any other distinction, or to name the several crimes of selfish amativeness. Whether under the cover of marriage or not, whether in its outbreaking form of licentiousness, or in its form of jealousy and exclusiveness, it has in it all the poison of adultery and fornication. Selfish amativeness is that which God will judge. It is high time we take up this subject, and give it a thorough sifting. The devil will flee before the light. He can't live in an atmosphere of truth. Though it is exceedingly difficult, where passion is strong, to see the truth, and I find it difficult myself in the presence of this spiritual evil to preserve clear conceptions and freedom of utterance, yet I believe that God has been drilling us lately, quickening our understandings, and preparing us calmly and rationally and scientifically to criticise and judge selfish amativeness. Motives are pressing upon us with tremendous weight. The light is too strong here to allow this spirit to stay without being in torment. It is in its nature the most tormented of spirits; and here, of all places, it will find its hell.

I would say to every one in the Association, If you desire to be happy here, now is the time to look this matter in the face, and free yourselves from selfish amativeness. It will surely be trodden down in this Association; and in proportion as the light and power of God increases here, will be its misery. We can not go forward with the business God has set us about, without placing every person in terrible torment who harbors this spirit. It is the very function of this Association to destroy it. This is what we are called to, and the purpose we have announced to the world. Communism of love is the flag we have hoisted, and every loyal heart is going for the perfect establishment of this principle. It is a monstrous absurdity that a person should voluntarily allow in himself a spirit perfectly contrary to our most fundamental principles, and yet expect to live here happily. It is as if a man having an open barrel of powder, should take it into a blacksmith's shop, where sparks are flying in all directions, and there sit down and watch it; and begin to fret and grumble at the workmen for exposing it to explosion with their blowing and hammering. They would say to him, It is the business of a blacksmith's shop to make sparks; this is no place for your powder. So we say, It is the very business of this Association to make love non-exclusive; and if a man has a wife or sweet-heart that he feels exclusive of, this is the poorest place in the world to bring her to.

Selfish amativeness has two forms of iniquity

—licentiousness on one hand; jealousy and exclusiveness on the other: and I believe that the main form of iniquity in the world is not libertinism, but jealousy, greediness, exclusiveness of rights licensed by marriage; selfishness which hides itself under the cover of law and respectability. Jealousy in the world displays itself in the form of murder. A man says he loves a woman so well, that if she takes any pleasure in any other man, or shows any liberality of heart, he will kill her; and he calls this love! It is wonderful love; but nine-tenths of what is called love in the world, is just after this fashion. It don't go to that issue; but it is that in quality, and would go to that issue under sufficient temptation. It is pure selfishness. The man loves his own happiness and nothing else: and when his love of himself is interfered with, his spirit goes forth in murder against the person who occasions the interference. Perhaps he hates the rival, but it may be the very person he pretends to love. Extreme as this result is, it shows the nature of selfish amateness. To call it love is to lie, if by love we mean outgoing affection, or any regard to the good and true interests of the person loved. Such hating love centers on itself.

In other cases where this passion is disappointed of its object, it reduces persons to perfect misery—despair—suicide—hell. They wish themselves annihilated; and this is the ultimate ripe state of all selfish amateness. We have seen enough among ourselves to indicate the terrible nature of this spirit. It has shown gleams of its cursed lightning. It has shown how it plunges men into despair and tempts to suicide. The Association have had some experience of its oppression working in another way. Where there has been a great intimacy of life and contact of the vital fluid, a long continued affection, as between man and wife, there is a terrible chance for oppression, if an evil eye begins to work and a feeling of jealousy comes in. Set one to watching the other with a spirit of suspicion and expectation of evil, and I can not conceive of a more horrible oppression. It is worse than an evil conscience. It is an evil conscience outside of ourselves, which we can not bring under the control of reason. We all know what it is to feel self-condemnation, or self-disapprobation; but we can go to God with it, and apply the balm of faith; we can subject it to the scrutiny of reason and faith, and change our ways. But to have our other half—a spirit outside of our reason and faith, and perhaps stronger than ourselves, in a position above us—become an accusing conscience to us, then what a misery we are in! Some here have felt the misery of an accusing conscience without themselves, which they could not reach by reason, or satisfy by good conduct. Good conduct will not alter an evil eye. This oppression advances to actual control of personal liberty at last.

* * * * *

You say that you have a right to control the action—to inspect, spy and keep possession, of your fellow's heart. Where did you get this right? If you appeal to law, then this is not the place for you. This Association appeals to the Judgment for all rights; and the only rights that will stand there, are those which God gives. If you have any right from God, let it be manifested; but if not, abandon the pretence to any

such right. Every man shall give account of himself to God. We shall not go to the judgment in pairs.

* * * Selfish amateness is a perfectly suicidal spirit. Let a person become jealous, and that very jealousy will destroy love and generate hatred. A man loves his wife and wants her love, and begins to watch her and be an accusing conscience to her; he is perfectly sure to make her dislike him; and so on the other side. All experience shows that the way to make persons love us is to make them free. I stand as the advocate of liberty. I am accused of being an autocrat; but I feel certain that in the day of account God will give me credit for being a promoter of liberty. I do not hold any woman under espionage; and I shall not rest till there is no such oppression here. * * *

It is a splendid declaration—one that will revolutionize this whole Association, before we have done with it—that a man has no rights but what spring from his own attractions. The quicker all persons put themselves on that basis, the better. If your attractions are small, begin with being contented, and set to work to be more attractive. To stretch out our hands for love beyond our attractions, is like children reaching after the moon. If you have power of law and possession, you can use it to oppress and secure the outward homage of love beyond your attractions. But all your reaching and stretching and grasping is worse than nothing. Love don't grow under such operations. Nothing but loveliness will ever start it.

AN OLD PARABLE WITH A NEW APPLICATION.

I SUPPOSE that everybody is agreed that the sheep-fold spoken of by Christ in the tenth chapter of John, is heaven and eternal salvation of the soul. To suit our own convenience, let us modernize the interpretation, and call the sheep-fold, Community and bodily salvation.

Nearly the whole world is outside of this sheep-fold, and the wolves of famine are howling at many a door; the "dogs of war" are worrying to death their thousands, and the panthers and bears of ignorance and crime are preying upon the flock without hindrance.

Suddenly in the midst of this lamentable condition of things, Fourier and Owen and other sharp-sighted characters discover the Association sheep-fold. They immediately raise a great cry, and attract the attention of the whole world. They then point to the sheep-fold. They expatiate upon its warmth, cleanliness and safety. They convince a multitude of leading characters as well as of humble people, that the only place of safety and comfort is in that sheep-fold.

But Fourier declares that nobody can get into the sheep-fold without a pair of golden climbers made after a pattern of his own invention, and that they will cost a million of dollars. His pattern of climbers has been tried several times, though no one has invested in such expensive ones as he recommended. The result of these attempts has been that those who have made them have met with some terrible falls, in which their fortunes if not their bones were broken.

Owen's patent climbers were not so expensive,

and he was generous enough to furnish a pair ready made to a very large scaling-company of which he took the lead. There was some desperate climbing done that time. But all would not do. Not a single one of the party got into the sheep-fold. The result is, that the world is about sick of trying any more. They say that it is doubtless a very fine place in that sheep-fold, but there is no use trying to get in.

But the most curious part of it is, that the sheep-fold has a regular door to it, which, it is true, is rather strait and narrow, and not so high but that people will have to stoop some to get through it. Christ is that door; and all this time he has been saying to the multitude, "By me if any man enter in, he shall be saved, and shall go in and out and find pasture." But for some reason or other, the people do not seem to understand what he means. Some of them are so busy fighting the wolves, and others are so much engaged in climbing, that they can not hear his voice. Others who hear his words, mistake his meaning, supposing him to mean that he is the door of a sheep-fold away off in another world. This class of people promise themselves that when they get into that other world they will look sharply for that door, and be sure to enter. While they are gazing up at the bristling pickets that shut them out of this temporal sheep-fold, it does not enter their heads that Christ is the door of that enclosure.

H. J. S.

A LONDON LAW-OFFICE.

III.

THE buildings in which so much dignity is displayed, are probably the most ill contrived, worst ventilated apartments that could well be conceived for the purpose of holding courts. Fresh air or acoustics, evidently never entered the minds of the builders; but as this may be considered only a matter of opinion, I will not press the subject too closely. A lawyer down south, whom I discovered in a disreputable plot, and denounced to my associates in business as a rascal, when he found that his wickedness was discovered, said, "he did not care if he was not quite so honest as some other people, he had more dignity than all the damned crowd put together." Possibly the English law-courts strive to make up in dignity, what may be lacking in other respects. The little facetiae that sometimes find their way into the courts, are rendered ten times more ludicrous by the sombre gravity with which they are surrounded. A joke is made and enjoyed without the slightest infringement of this terrible dignity. A specimen of that heavy joking may not be out of place.

A very able but affected counsel who has since been a lord chancellor, and who was in the habit of using truisms for the sake of effect, commenced one of his speeches in a trespass case, by quoting the first maxim of English conveyancing law, a maxim so rudimentary that the knowledge of it is almost universal.

"My lord," or as public speakers always have it, "My lud, one of our legal maxims is, that, *cujus est solum ejus est usque ad coelum*."

The judge looked grave of course, but graver still as taking up his quill he eyed the counsel with more than ordinary wisdom in his gaze, then made a note. The counsel hesitated, all eyes were on the judge whose motions were as if he were going to speak; but not a word; nor did a single muscle twitch in that solemn face, to indicate otherwise than that the learned judge had increased his stock of lore, by the addition of one more profound maxim; the joke was appreciated by all, but no one smiled, though every one with difficulty choked down a laugh.

Instances have however been known in which the decorum of the court has been outraged by the pun-

gent wit of a barrister, or the droll stupidity of a witness. The court of Queen's Bench was once thus scandalized by a man who sought the recovery of a gold watch upon which he set great value as a family relic, which had been unlawfully distrained by the sheriff. The watch was handed to the man in the witness-box to identify, who being ignorant of all law or legal proceedings except the simple law of *meum et tuum*, coolly put it into his pocket, and with a snap of the finger and a cunning wink of the eye said, "Yes, yer honor, that's my watch right enough." The judge in vain ordered him to give up the watch, that the trial might proceed; in vain his counsel attempted to explain to his client the reasonableness of such an order; but no, "he had got his watch, and they might all go to blazes with their law blarney"—delivering himself of this last sentiment with a chuckle of satisfaction and a knowing glance at the audience as if he were confident of having beaten the lawyers on their own dung-hill, and that all the world would award him the laurels. Nor could the stupid fellow be made to understand that there existed any higher law than simple possession, until he found himself under arrest for contempt of court.

It need not be imagined that so much dignity and severesolemnity affects the constitutions of England's barristers in any way to make them ascetic. On the contrary, the atmosphere seems to induce a reaction; and the lives of some of the most prominent counsel have been such rounds of pleasure-seeking and dissipation, that every one wondered how they found time to study up their briefs. I knew one of the most successful pleaders at the English bar, who on more than one occasion had been put to bed drunk at four o'clock in the morning, and at ten o'clock the same morning appeared in court and argued his case as clearly as if he had been a disciple of total abstinence. Another, equally eminent in his profession, was so extravagant, that notwithstanding a largely remunerative practice, he would not accept a brief from any other hands than those of his own clerk, for fear there might be a writ inside of it; a service having once been effected on him in that way; but brains thus stimulated, succumb early, and they are few who attain the age of a Brougham, or retain the clearness of his mental perception.

A very eminent member of the English bar (who was afterwards a judge, and if I mistake not, subsequently lord chancellor), when a young man, found himself briefless and having no friends who would trust him with a suit; and not being content with practice like that of an old lawyer in the west of England who boasted that he had only two suits a year and them he got from his tailor, determined to start one for himself, being confident that if he once got before the public, his superior talents would attract attention and consequently a good share of business. So going to a celebrated wig-maker in the Temple, he ordered a wig, requesting that the wig-maker should bring it to his chambers to try it on, in person. Not expecting any unfair dealing, the credulous peruke-maker delivered the wig, and instead of receiving the pay was told to "call again to-morrow." Imagine his surprise on calling the next day, to find the gentlemanly young limb of the law coolly ignoring the entire transaction in terms so plausible as almost to convince the honest shop-keeper that he was trying to collect an unjust claim. "As a lawyer and an honest gentleman he could not conscientiously pay a claim that might possibly be illegal; but once prove your debt, my excellent friend, and nothing will give me greater pleasure than to pay you all you can recover." Enraged at such barefaced effrontery and fraud, the wig-maker at once commenced an action, which the young barrister, now no longer briefless, defended with so much ability and adroitness that he thenceforth became a favorite and was never after in want of a brief. The plaintiff not being allowed to testify in his own suit, failed to prove the delivery of the wig, and therefore became nonsuited, having to pay costs on both sides; but was afterwards amply remunerated by the young barrister, whose dishonesty, when cause and effect had been satisfactorily discussed, they both agreed to consider a pious fraud.

An incident in the practice of Mr. Bethel, who was lately forced to resign his chancellorship on the accusation of unfair dealing, may give some idea of the strictness of the English courts. When a barrister, Mr. Bethel was considered very affected. His manner of speaking, before he got thoroughly warmed up on his subject, seemed quite pedantic, and so precise was he in the pronunciation of every syllable that he was therefore called Mr. Bethell. His supercilious manner and arbitrary treatment of juniors gained for him many enemies, a circumstance which was probably the chief cause of his ultimate downfall from the highest position in the profession. On an occasion when a junior was replying to him in the court of Queen's Bench, Mr. Bethel instead of observing the etiquette of the profession under such circumstances, sought to embarrass the young man by several times abruptly interrupting him in his speech; but his efforts were in vain until Mr. Bethel with a biting sarcasm flatly contradicted him. This so aroused the young man's ire that he astonished the court by raising the tone of his voice and addressing himself to his persecutor, deliberately emphasized each word,

"Mr. Bethell, you may go to hell; go to hell, Mr. Bethell."

Of course the junior was instantly called to order and severely reprimanded, and but for the disgraceful provocation would undoubtedly have been imprisoned for contempt of court. Smarting under the rebuke, he met Mr. Bethel soon after the court rose and knocked him down, who with his usual unrelenting temper insisted upon his assailant being disrobed notwithstanding the entreaty of his numerous friends; a piece of tyranny more than repaid to him in his own subsequent disgrace.

Such are a few of the features of the court and its officers with which the business of a London law-office is necessarily most intimately connected. But I must not omit to briefly notice an eccentric character that ever since I can remember, has so frequented the London law-courts that her life seemed inseparable from them; this is the little woman whom Mr. Dickens calls "Miss Flight" in his "Bleak House." If that is her true name, or if Dickens has told her true story, I don't know; but there is something mysterious about this curious dwarf that makes her an interesting character. I shall probably speak of her more at length in my next paper. E.

SIGNS OF THE TIMES.

I AM a man of middle age; yet in material things I have seen the creation of a new world. I am cotemporary with

The Railroad,
The Telegraph,
The Steamship,
The Photograph,
The Sewing-Machine,
The Mowing-Machine,
The Friction Match,
The Chloroform,
Nitro-Glycerine,
The Monitor,
The Caloric Engine,
The Gold Discoveries,
Gutta Percha,
Canned Fruits,
Prairie Farming, &c., &c.

Gentlemen Conservatives, these are some of the foot-prints of material progress of the present generation. Do you think that the moral world will remain the same as before?—that society will be unaffected by these changes? If you do, let me call your attention to the fact that this same generation has seen the abolition of Slavery on a grand scale, the ascendancy of Republican America, the opening of China and Japan, the institution of World's Fairs, the spread of the Insurance System, and the agitation for the freedom of women. And the march is steadily on, with accelerating motion. What is its meaning? Where will it end? These changes, let me suggest, are the fruit of the revival spirit, that possessed this land forty years ago. The people then accepted Christ, and prayed for the Kingdom of God to come; and behold he answers their prayer. We

may as well wake up to the fact that the Kingdom of God has come and that the world is being rapidly put in order for an entirely new administration of affairs. G.

TEACHING BY INSINUATION.

I will practice the insinuating nod, and be off to them: most counterfeitedly.—*Shakespeare.*

THE refinement of this age is, perhaps, in nothing more observable than it is in our modes of teaching. Teachers have to please as well as instruct. And it is well they should, for most of us not only love truth and fact, but we admire fitness, proportion, and every element of surprise and beauty. Some very good folks have, even now, a partiality for gilt Bibles. And there are others who love their truth so well, they do not care how it comes to them—rough or smooth, early or late, much or more, it is always welcome, provided it is clear and undiluted. These are your strong folks who stand at the bottom of some things; and this is about all you can say in their praise. They may be eager enough to propagate their ideas, but they are not apt to be good teachers. They do not really adapt themselves to the average phlegm and obstinacy. They seem to overlook the essential importance of the non-essentials.

With these ideas in view, we can classify the men who want to fashion us. First, we have all those who aim at direct instruction; these carry their points by main strength and perseverance. The bulk of the clergy should be put in this class. Next we have those who aim to please while they instruct. This class understanding our wants better than the first, undertakes to give us a mixed diet. A third class aims only at pleasing. Poets, wits, actors, and artists in general, belong to this group. And last of all, we have those who teach by insinuation. While seeming to give us harmless pleasure and information, they really manage to inculcate the doctrines which lie nearest to their hearts. We do not say this kind of teaching is any more sinful than the others. Teachers pursuing it, may, however, be as intolerant and gritty as any. Be that as it may, their tact and versatility make them very remarkable. No one province of knowledge or vehicle of instruction can limit them. Poems, essays—abounding in wit and learning—grave lectures, and sermons even, can all be peppered to suit the taste of these wonderful cooks.

The liberal or anti-Christian party is, doubtless, the most skillful in this mode of teaching. Its best examples can be found in our American literature, especially in that kind of *belles-lettres*-writing represented by the Boston school of authors. The *Atlantic Monthly* used to afford some fine illustrations of insinuation. The *New American Cyclopædia*—a work destined to form the basis of a great many libraries, public as well as private—is also a very striking example of insinuated latitudinarianism.

The other party will, of course, say that none but a weak man and coward, will undertake to teach by insinuation. We shall pass that objection. This mode of instruction is certainly very sharp and effective, and, moreover, it has the practical advantage of being adapted to a great many honest souls. A man who will shudder at the blasphemous of Voltaire, who will shun the society of an out-spoken atheist, and despise the coarseness of an infidel newspaper, may often fail to get any juice and sweetness from his church. Two hebdomadal sermons, each an hour in length, may not assure him that the Spirit of God is one of the natural forces, and quite as real as heat and light and magnetism, and a great deal more comforting than love and stimulants. His minister can batter his understanding, but he can not insinuate. On Monday the man takes up his book, magazine, or cyclopædia, and while reading matter that is as neutral as a baked potato, he comes to a single sentence, where the author, as if to show the depth of his vision, makes what appears to be a very natural remark on life, or destiny, or the Christian scheme, and then goes on with his innocent wit and observation. The reader has taken in the grain of salt—he has swallowed his drug. It may be a doubt which just fits some mood of despondency; it should be

something that will stir perennial hope and enterprise. The minister offered the man two measures of medicine—it was too much; the author put a single grain where he knew it would be swallowed. Once taken, it will work all the better for being so attenuated.

A. B.

THE CIRCULAR.

O. C., MONDAY, MARCH 15, 1869.

AMERICAN SOCIALISMS.

NO. XXIII.

THE main idea on which Owen and Fourier worked was the same. Both proposed to reconstruct society by gathering large numbers into unitary dwellings. Owen had as clear sense of the "compound economies" of Association as Fourier, and discoursed as eloquently, if not as scientifically, on the beauties and blessings of combined industry. Both elaborated plans for vast buildings, which they proposed to substitute for ordinary family dwellings. Owen's Communal edifice was to be a great hollow square, somewhat like a city block. Fourier's Phalanstery, on the other hand, was to be a central palace with two wings. In like manner their plans of reconstructing society differed in details, but the main idea of combination in large households was the same.

What they undertook to do may be illustrated by the history of bee-keeping. The usual way in this business is to provide hives that will hold only a few quarts of bees each, and so compel new generations to "swarm" and find new homes. But it has always been a problem among ingenious apiarians, how to construct great "compound hives," that will do away the necessity of swarming, and either allow a single swarm to increase indefinitely, or induce many swarms to live together in contiguous apartments. We remember there was an invention of this kind that had quite a run about the time of the Fourier excitement. It was not very successful; and yet the idea seems not altogether chimerical; for it is known that wild bees, in certain situations, as in large hollow trees, and in cavities among rocks, do actually accumulate their numbers and honey, from generation to generation. Owen and Fourier, like the apiarian inventors (who are proverbially unpractical) undertook to construct, each in his own way, great compound hives for human beings; and they had the example of the Shakers (who may be considered the wild bees in the illustration), to countenance their schemes.

The difference of their methods was this—Owen's plan was based on *Communism*; Fourier's plan was based on the *Joint-stock* principle. Both of these modes of combination exist abundantly in common society. Every family is a little example of Communism; and every working partnership is an example of Joint-stockism. Communism creates *homes*; Joint-stockism manages *business*. Perhaps national idiosyncrasies had something to do with the choice of principles in these two cases. *Home* is an English word for an English idea. It is said there is no equivalent word in the French language. Owen, the Englishman, chose the home-principle. Fourier, the Frenchman, chose the business-principle.

These two principles, as they exist in the world, are not antagonistic, but reciprocal. Home is the center from which men go forth to business; and business is the field from which they go home with the spoil. Home is the charm and stimulus of business; and business provides material for the comfort and beauty of home. This is the present practical relation between Communism and Joint-stockism every-where. And these two principles, thus working together, have had a wonderful expansion in modern times. Every body knows what progress has been made in Joint-stockism, from the old fashioned simple partnership, to the thousands of corporations, small and great, that now do the work of the world. But Communism has had similar progress, from the little family circle, to the thousands of benevolent institutions that are now striving to make a

home of the world. Every hospital and college and public library that is comforting and civilizing mankind, is an extension of the free loving element, that is the charm of home. And it is becoming more and more the fashion, for men to spend the best part of their lives in accumulating millions by Joint-stockism, and at last lay their treasures at the feet of Communism, by endowing some great public institution of mercy or education.

As these two principles are thus expanding side by side, the question arises, Which on the whole is prevailing and destined to prevail? and that means, which is primary in the order of truth, and which is secondary? The two great Socialistic inventors seem to have taken opposite sides on this question. Owen believed that the great advance which the world is about to make, will be into Communism. Fourier as confidently believed that civilization will ripen into universal Joint-stockism. In all cases of reciprocal dualism, there is manifestly a tendency to mutual absorption, coalescence and unity. Where shall we end?—in Owenism, or Fourierism? Or will a combination of both keep its place in the world hereafter, as it has done hitherto?—and if so, which will be primary and which secondary, and how will they be harmonized? These are questions which we do not propose to answer, but only to keep before us for study, as we proceed with our history.

A few facts, however, may be mentioned in passing, which lead toward some solution of these questions. One is, that the changes which are going on in the laws of marriage, are in the direction of Joint-stockism. The increase of woman's independence and separate property, is manifestly introducing Fourierism into the family circle, which is the oldest sanctuary of Communism. But over against this is the fact, that all the successful attempts at Socialism go in the other direction, toward Communism. Providence has presented Shakerism, which is Communism in the concrete, and Owenism, which is Communism in theory, to the attention of this country in advance of Fourierism; and there are many signs that the third great Socialistic movement, which many believe to be impending, will be a returning wave of Communism. All these facts together might be interpreted as indicating, that Joint-stockism is devouring the institutions of the past, while Communism is seizing the institutions of the future.

It must not be forgotten that, in representing Owen as the exponent of Communism, and Fourier as the exponent of Joint-stockism, we refer to their *theoretical* principles, and not at all to the experiments that have been made in their name. As we have said, those experiments were invariably compromises, and nearly all alike. We doubt whether there was ever an Owenite Community that attempted unconditional Communism, even of worldly goods. Certainly Owen himself never got beyond "provisional" experiments, in which he held on to his land. And on the other hand, we doubt whether there was ever a Fourierite Association that came any where near carrying out Joint-stockism, into all the minutiae of account-keeping which pure Fourierism requires. When we leave theories and attempt actual combinations, it is in the nature of things, that we should communize as far as we dare; that is, as far as we can trust each other; and beyond that manage things as well as we can, by some kind of Joint-stockism. Experiments therefore always fall into a combination of Owenism and Fourierism.

If we could find out the metaphysical bases of the two principles represented respectively by Owen and Fourier, perhaps we should see that these practical combinations of them are, after all, scientifically legitimate. Let us search a little in this direction.

Our view is, that unity of *life* is the basis of Communism; and distinction of *persons* is the basis of Joint-stockism. Property belongs to life, and so far as you and I have consciously one life, we must hold our goods in common; but so far as distinct personalities prevail, we must have separate properties. This statement of course raises the old question of the Trinitarian controversy, viz., whether two or more persons can be actually one in life—which we

will not now stop to discuss. All we need to say is that, according to our theory, if there is no such thing as unity of life between a plurality of persons, then we admit that there is no basis for Communism.

But the Communism which we find in families is certainly based on the assumption; right or wrong, that there is actual unity of life between husband and wife, and between parents and children. The common law of England and of most other countries recognizes only a unit in the male and female head of every family. The Bible declares man and wife to be "one flesh." Sexual intercourse is generally supposed to be a symbol of more complete unity in the interior life; and children are supposed to be branches of the one life of their parents. This theory is evidently the basis of family Communism.

So the basis of Bible Communism is the theory that in Christ believers become spiritually "one;" and the law—"thou shalt love thy neighbor as thyself"—is founded on the assumption that "thy neighbor" is, or should be, a part of "thyself."

In this view we can reduce Communism and Joint-stockism to one principle. The object of both is to secure property to life. Communism looks after the rights of the unitary life—call it *afflatus* if you please—which organizes families and spiritual corporations. Joint-stockism attends to the rights of individual organisms. Both these forms of life have rights; and as all true rights can certainly be harmonized, Communism and Joint-stockism should find a way to work together. But the question returns after all—which is primary and which is secondary? and so we are in the old quarrel again. Our private opinion, however, is, that the long law-case of *Afflatus vs. Personality* will be decided in favor of *Afflatus*, and that Personality will pass into the secondary position in the ages to come.

Practically, Communism is a thing of *degrees*. With a small amount of vital unity, Communism is possible only in the limited sphere of familism. With more unity, public institutions of harmony and benevolence make their appearance. With another degree of unity, Communism of external property becomes possible, as among the Shakers. With still higher degrees, Communism may be introduced into the sexual and propagative relations. And in all these cases the correlative principle of Joint-stockism necessarily takes charge of all property that Communism leaves outside.—But enough of metaphysics.

BRISBANE IN KANSAS.

[The following article from Alexander Longley's paper, *The Communist*, has some sensible criticisms of Joint-Stockism (mixed up, however, with a little too much of the popular bitterness against capitalists to suit our taste). The report it gives of the movement of Brisbane and others, and the reminiscences of the North American Phalanx, will interest the readers of our articles on American Socialism:—]

ARTICLES OF ASSOCIATION OF THE KANSAS CO-OPERATIVE FARM; including a condensed statement of the plan and object of the enterprise. By E. V. De Boissiere, of France, E. P. Grant, Canton, Ohio, and others.

"This is a circular containing a project for one more attempt at a PHALANX in this late day. Albert Brisbane, Esq., the American apostle of the theoretic Charles Fourier, and who seems to be the prime mover, is now to retrieve all the glory and fair fame which he lost years ago in his advocacy of Association and by the failure of the many Phalanxes which were tried as the result of his lectures and publications. We have been favored with late personal interviews with Messrs. Brisbane and De Boissiere when stopping in this city on their way to and from Kansas to select their domain, and with a friendly correspondence with Mr. Grant; and we had hoped that something worthy of their intelligent and liberal views and of their earnest desire to better the condition of society would be given to the world; but we declare we are disappointed beyond measure!

"But believing that they are earnest in their endeavors, and that they do not fear criticism; and hoping that they are sincere enough to modify their plans if they can be convinced of any better way; we will give a brief statement of their project, and then say what we think about it.

"They have bought 3,200 acres of land in Franklin county, Kansas, and intend to buy enough more to make the tract 5,000 acres. Their stock already subscribed is \$29,000, of which \$12,000 is the cost of the lands, and \$10,000 will be paid as soon as needed. They will go into farming and stock-raising,

and will put up houses and shops immediately for the accommodation of workmen, and they design to import a number of ribbon manufacturers from France, and engage extensively in that business as soon as practicable.

"The plan is to form an Association on a large scale, with a great amount of means and a large number of persons. Fourier thought it would be a failure to start a Phalanx on a small scale, and Mr. Brisbane thinks that was the cause of the failure of the many attempts that have been made. There is to be a combination of capital and labor, co-operation in all branches of industry, a unitary home, etc. It is to be nothing more nor less than an ordinary joint-stock company, with the exception that there will be, to some extent, a guarantee fund for the assistance of any unfortunate stockholder, and perhaps to favor members with employment in preference to outsiders. Labor is to receive such wages as it may be supposed to be worth, and capital is to receive such dividends as it may choose to take, for it is to have supreme control; and every body is to pay their own expenses. The capital is held in shares, which are unlimited, and each of which has one vote, and the majority of such votes decides every thing, even to the dissolution of the Association. These are the main features, and this is enough for any body to know who makes any pretensions as a reformer in these days.

"Now then! It sails under a false name, for there is not a spark of the co-operative principle about it. The co-operative movement is in favor of the working man, and not only gives to labor the entire profit of the business in the way of a dividend on the wages, except a stipulated interest to capital, but it also gives to every member only one vote, and to capital none. It makes capital subject to labor, instead of making labor the slave or serf to capital as this does. What a fine thing it would be for the nabobs of the country, if the working-men were silly enough to knuckle down to them in this manner. Isolation is a thousand times preferable, for it is better to be poor than to be a slave? It matters not if they should be gracious enough to allow such a creature as a working-man to buy as many shares as he could; for the already rich have the upper-hand in the start, and by their dividends will make sure of keeping it. And then the "bone and sinew" may do their best in the hope of enjoying a permanent home; but if the "money-bags" should get discouraged, then away goes the whole affair, burst up again!

"A little reminiscence just here. We were a member of the North American Phalanx, N. J. A fire burnt our mills and shops one unlucky night. We had plenty of land left and plenty else to do. But we called the "money-bags" together for more stock to rebuild with. Instead of subscribing more, they dissolved the concern because it did not pay enough dividend! And the honest resident working members were scattered and driven from the home they had labored so hard and long for years to make. Would Mr. Brisbane repeat such a farce? But even if the "money-bags" should have their morbid craving for power and gain satisfied, would it be a fine thing for a lot of us free-born American citizens to condescend to be nothing but wages serfs to the end of our days!

"Co-operation is tolerable, because there is some humanity about it; but away with this detestable money-aristocracy! We know there are many honorable exceptions; but really, it seems that rich men generally can see nothing but the almighty dollar that covers their eyes, and we may look in vain for them to project or take part in any scheme for the benefit of the poor laborer and the mass of the people. But let them go on with their enterprise; for we believe that if they should continue, they will in time come to a realization of their errors, and, we hope, gradually improve their plan. If it was really a co-operative enterprise we should hail it with joy; but even then we should assure them that "they know not what they do," or else they would adopt communism and thereby secure much greater advantages in every respect."

THE RELIGIOUS COMMUNITIES.

[We find the following credited to the *Social Record*, which is all we know about it. If it is as reliable as it seems, it alters a little the position which we have given to the Shakers. It does not, however, prove its statement, that the Shakers are not the largest Community. The Ebenezers may number more than any one of the Shaker settlements; but it is not likely that they out-number all of them. And the great fact remains, that even according to this account, the Shakers are the only Community that has prosperously survived the death of its founder, and proved its vitality by lasting and growing through several generations:]

"During the last eight years I have visited all the Communities in this country, except the Icarian and Oneida societies, staying at each from six months to two years, to get thoroughly acquainted with their practical workings. The Shakers are neither the oldest nor largest Community. I will now mention each society according to its age:

"1. Conrad Beisel—a German—started the colony of

Ephrata, eight miles from Lancaster, Pa., in 1718. There were at times, some thousands of members. The Bible was their guide; they had all things in common; lived strictly a life of celibacy, increased in numbers and became very rich. Conrad was at the head of the whole concern; he was the sun from which all others received the rays of life and animation; he lived to a very old age, but it was with him as with all other men, his sun was not standing in the zenith all the time, but went down hill. The rays had not power enough to warm up thousands of members as in younger days: he as the head became old and lifeless, and the members began to leave. He appointed a very amiable man as his successor, but he could not stop the emigration. The property is now in the hands of trustees who belong, as it is called, to the world, and gives an income of about \$1200 a year. Perhaps there are now twelve or fifteen members. Some of the grand old buildings are yet standing. This was the first Community in America.

"2. Ann Lee—an English woman—came to this country in 1774 and founded the Shaker societies. I have visited four and lived in two. In points of order, neatness, regularity, and economy, they are far advanced and can be patterns to all the other societies in these respects. They are from nearly all the civilized nations of the globe, and this is one reason for their great temporal success. Other Communities do not prosper as well because they are composed too much of one nation. In Ann Lee's time, and even some time after her departure, they had many spiritual gifts, as never a body of people after Christ's time has had, and they were of such a nature as Christ told should be among his true followers; but they have now lost them so far as they are essential and beneficial. The ministry is the head. Too much attention is given to outward rules that give the ministers and elders as patterns and keep their minds on the same plane. While limited by these rules there will be no progress, and their noble institutions will become dead letters.

"3. Rapp—a German—started a society in the first quarter of this century; they removed to Economy, Beaver Co., Pa., eighteen miles from Pittsburg. They are all Germans, live strictly a life of celibacy, take the Bible as their guide, as Rapp understood it. They numbered about eight hundred in their best times, but are now reduced to about three hundred, and most of them are far advanced in years. They are very rich and industrious. Rapp was their leader and head, and kept the society in prosperous motion, as long as he was able to exercise his influence; but as he advanced in years and his mental strength and activity diminished, the members fell off. He is dead; and his successor, Mr. Baker, is advanced in years. They are next to the Shakers in point of neatness and temporal prosperity; but unlike them by being strict Bible-believers, and differing in their religious views.

"4. Joseph Bimler—a German—started in 1816 the colony of Zoar, in Tuscororas Co., O., 12 miles from New Philadelphia, with about 800 of his German friends. They are Bible believers in somewhat liberal style. Bimler was the main engine; he had to do all the thinking, preaching, and pulling the rest along. While he had strength all went on seemingly very well, but as his strength began to fail, the whole concern went on slowly. I arrived the week after his death. The members looked like a flock of sheep who had lost their shepherd. Bimler appointed a well-meaning man for his successor, but as he was not Bimler he could not put his engine before the concern; every member pushed forward or pulled back just as he thought proper, and their thinking was a poor affair as they were not used to it. They live married or not, just as they choose; are well off, a good moral people, and number about 500.

"5. Samuel Snowberger—an American—founded a society in 1820, at Snowhill, Franklin Co., Pa., twenty miles from Harrisburg. The founder took Ephrata as his pattern in every respect. They believed in the Bible as explained in Beisel's writings. They are well off, and number about 30.

"6. Christian Metz—a German—with his followers started a society eight miles from Buffalo, N. Y., in 1846. They called themselves the inspired people, and their colony Ebenezer. They believe in the Bible, as it is explained through their mediums. Metz and one of the sisters have been mediums more than thirty years, through which one spirit speaks and writes. This spirit guides the society in spiritual and temporal matters, and they have never been disappointed in his counsels for their welfare. They have been led by this spirit for more than a century in Germany. They permit marriage, when after application has been made the spirit consents to it, but the parties have to go through some public mortification. In 1851 they had some thousands of members. They have now removed to Iowa, where they have 30,000 acres of land. This is the largest and richest Community in the U. S. One member brought in \$100,000, others 60,000, 40,000, 20,000, etc. They are an intelligent and very kind people, and live in little comfortable cottages, not having unitary houses as the other societies. They are not anxious to get members, and none are received except by the

consent of the controlling spirit. They have a printing press for their own use, but do not publish any works.

"7. Erick Janson—a Swede, not Swiss—and his friends, started a colony at Bishop Hill, Henry Co., Ill., 1846, and now number about eight hundred. They are Bible-believers according to their explanations. They believe that a life of celibacy is more adapted to develop the inner man, but marriage is not forbidden; their minds are not closed against liberal progress, when they are convinced of the truth and usefulness of it. They began in very poor circumstances but are now well off, and not anxious to get members; do not publish any books about their colony. Janson died eight years ago. They have no head; but the people select their preachers and trustees who have to attend to the different branches of business; they are kept in office as long as the majority think proper. I am living here now.

August 26, 1858.

A. JACOB.

CORRESPONDENCE.

A LOOKING GLASS.

Buffalo, Feb. 24, 1869.

DEAR CIRCULAR:—The time having come round again, as per notice in your last, for you to hear from subscribers as to whether they want the paper continued to them or not, I take the opportunity to say most earnestly and emphatically, that I do. I would not have the paper stop upon any consideration, now or ever. I am going to take it till it merges into a daily, which please heaven it sometime may, being aided by the faithful everywhere with head and heart, if you so desire.

I have been silent for a few months not from any want of appreciation, but for a peculiar reason of my own. You see, when I was having my little say now and then, in your columns, I discovered that I did not derive as much benefit from the paper, and did not actually enjoy the reading of it so well. Otherwise, before that, I used to open the paper with my eye single, and read—first, the Home Talk, twice or three times over—no hurry you see to get at the correspondents' page, excusing myself that I just wanted to see if you had—punctuated my article for me; a task I always shamelessly leave to the printers! Then the feeling of complacency with which a novice is led to view himself in print, is rather calculated to detract from the interest, at least the force of truth upon him. In short, I always wanted the CIRCULAR to be interesting for its own sake alone, which it certainly is. It is wonderful how that little sheet, unobtrusive as it is, does contrive to set people thinking, and make them in some cases uncomfortably introvertant. I know a case in point which you may think of interest.

In the building where I am, is a woman who reads my CIRCULAR, and thinks most as much of it as I do. Her husband, however, is not of the same mind; will neither read the paper nor consent to her reading it; and is often heard to inveigh against it and the Community with a vehemence proportioned to his ignorance of its principles, and their practice.

A week or two since, their little girl dreamed one night, that when the postman brought the CIRCULAR that week, he brought also with it a large looking-glass directed to her mother. That she, her mother, did not seem at all surprised, but took the glass and hung it over the dining-room table; and when the father came home she led him up to it, and both stood for some time looking very soberly at themselves reflected in it.

The mother said nothing when the little one related the dream, but she awaited with some curiosity the arrival of the paper. When the opportunity came to read it, she began as usual upon the Home-Talk, expecting to find the mirror held up to her in some startling manner in that article. Finding nothing specially significant that time, she passed on to "Scraps and Talks from the old trunk in the garret—Preparation for Communism;" and there she saw plain enough what the dream meant. She was silent and meditative for some time; at last she declared to me that it was a true revelation of her own condition; and confessed that with all her enlightenment upon the causes of conjugal inharmoniousness, and all her husband's hatred of strife, they had nevertheless nearly talked themselves into open

hostility and dislike. The bone of contention in this case was the children.

She and her husband are of the same age. Marrying late in life, and both for the second time, with children on each side, who were as unlike their parents and each other in temperaments as possibly could be, they brought together by their union the elements of a discordant household. They did not immediately begin to disagree; they enjoyed more than a year of uninterrupted tranquility. For, not having married on the ordinary plane of romantic love, they were rational and practical, and considered the proper training of their children as the main business of their lives, in which they expected to meet labor and sacrifice. And all might have gone on smoothly with them, if they had not in an unguarded moment taken advantage of a circumstance which opened the way for *controversy*, in which the wife confesses she was first to engage. The ice once broken, differences of opinion became quite common. This of itself was a novelty. They had always, heretofore, been on the same side.

They gradually grew enamored of each other's eloquence in the new position of antagonists, and suffered themselves to be drawn into repeated and extended debates, explanations, and justifications, until they began to discover that they had talked away all their religion, a great share of their respect, and were making rapid inroads upon their love. This is their condition at present, or was, up to the time of her statement to me.

It is said that the tribes on the coast of Africa, when they once get to have what they call "palaver" one with another, keep it up till one tribe or the other is exterminated.

I am convinced that this civilized couple have still love enough left for each other to found a new order of things, if *they only would*. Of course there must be arbitration, and they are too high in feeling to admit of any but the Highest himself.

If they only would take the advice embodied in your article, viz: "to close their mouths, turn their backs upon each other, their face toward God, and call on him for arbitration," all might be well; and I should consider it as having been done through the instrumentality of your paper, whereat you would rejoice I know, no less than I. While I am on this theme I might add, that I am myself as frequently cut in my affairs by this omniscient interference of your paper, as any way. Only yesterday I was in search of a pretext for setting aside a promise I had made not long since, with the full consent of my judgment at the time of making; and you don't suppose that the talk about keeping promises in to-day's CIRCULAR helps me much to find that pretext? On the contrary quite the reverse!

But I must not trespass too much upon your time. My object in writing, is to thank you for the CIRCULAR and crave its continuance. I rejoice in your prosperity as a Community, and as individuals.

May your union ever strengthen, and your shadows ever lengthen (that is to say never be less)!

Yours to the end,

L.

BUTTER-MAKING.

I.

AS the season for butter-making is near at hand, it is a good time for dairy men, and dairy women to consider the subject, and see what improvement can be made on the past year's operations, both in facilitating the process and improving the quality and flavor of butter. It is true that considerable improvement has been made in butter-making within the last ten years, and that a certain percentage of good butter is produced and sent to market. But it is also true that a great deal of bad butter is made, or at least butter which becomes bad after it is a few weeks old. Those who make bad butter are able, on account of the demand, to sell it at about the same rates that are obtained for good. But the time will surely

come, and is not far distant, when none but a first-rate article will bring remunerative prices, and bad butter will have to go a-begging. It therefore behoves butter-makers to look to the matter, and study improvement in order to make the most profit.

Though I do not profess to be wise above that which has been written, I will venture for the sake of agitating the subject, to make a few suggestions. I take it for granted that no one purposely makes bad butter, but that that article is the natural consequence of ignorance and mismanagement of the various processes of the operation. In my opinion the evil frequently commences in the stable and barn-yard. It is a well known fact, that milk, cream, and butter, are rapid absorbents of foul scents and vapors of every description. Therefore in order that the milk be not contaminated by effluvium arising from the stable and cow-yard, great care should be taken, and strict habits of cleanliness should be observed. The stables especially should be kept clean as possible, and disinfectants should be freely used—such as dry swamp-muck, plaster of Paris, or what is now owned to be still better and cheaper, dry earth. Either of these articles if scattered in the stable and trenches a few minutes previous to milking, will immediately take down all scent, and render the place agreeable, as well as add materially to the value of the manure. As a further precaution I would have the animals thoroughly cleaned off before milking, and also have the milk as fast as drawn, removed from the building into the open air; and I would not have the manure cellar immediately under the stables, unless absorbents are daily and freely used; but would prefer to wheel the droppings into an open shed, detached from the stables. Those who are fond of new milk, and have frequently had their senses of taste and smell outraged by the effluvium of the cow stable emanating therefrom, will appreciate these precautions for that, if for no other reason. But the evil does not stop here. The principle of decomposition having already impregnated the fluid, it will sooner or later, notwithstanding the process of manufacture, show itself in the shape of bad-flavored butter, or rank-tasting cheese.

SITUATION OF THE DAIRY.

The dairy building, especially for butter-making, should if possible be situated on the north side of another building, or in some way shielded from a southern exposure. The surroundings should be free from offensive odors of every description.

SETTING THE MILK.

The milk should be cooled down to the proper temperature for the rising of the cream as soon as possible after it is drawn from the cow. For this purpose the milk may be slowly discharged from the milk-can into one end of a large but shallow cooling-pan made of tin, surrounded by ice or cold water, and allowed to pass out at the opposite end into another vessel, from which it may be conveniently ladled into the setting-pans with a measuring ladle. Pans holding the usual quantity of six quarts, should not be filled more than half full, as it has been found that the best results are obtained when but two and a half or three quarts are allowed to a pan. From sixty to seventy degrees Fahrenheit is found to be the best temperature. See to it that

the milk does not stand any longer than is necessary for the cream to rise. Better lose a portion of the cream than allow it to stand too long. Bear in mind that fermentation is the commencement of decomposition; and that although the process may be retarded by the manufacture into butter or cheese, still it will go on, though ever so slow, until final decay ensues. If this is the fact, then we can readily see why a jar of butter, though apparently sweet and good when first made, after a few weeks is found to be tainted and scarcely fit for use.

MANAGEMENT OF THE CREAM.

Cream should not be allowed to stand too long before it is churned. It may however be kept for several days with safety at a low temperature, say at forty-five degrees. It should be stirred frequently, and especially after each addition. Before churning, the cream should be brought into a warm room and frequently stirred until it is brought up to the temperature of sixty-two degrees, and then immediately churned without the addition of warm water.

H. T.

CATHOLIC DAYS.

VI.

FEAST OF THE ASSUMPTION.

THIS is celebrated on August 15th, in commemoration of the "Blessed Virgin Mary's" ascent into heaven. It is a traditionary belief in the Roman Catholic Church, that the body of the Virgin Mary was raised by God soon after her death, she not being allowed to wait for the general resurrection of the dead.

The "Feast of the Nativity of the Virgin Mary," is commemorated on Sept. 8th, and both the Nativity and the Assumption are celebrated by the Greek as well as the Latin Church.

ST. BARTHOLOMEW'S DAY.

St. Bartholomew was one of Christ's apostles, and is generally supposed to be the same as Nathaniel, who is mentioned by St. John among the first disciples of Christ. It is believed by the Catholics that St. Bartholomew preached the gospel throughout the most barbarous countries of the East; even, according to Eusebius, to the remotest regions of the Indies. He is also believed to have suffered martyrdom (either in Asia Minor or Armenia), by the double punishment of being flayed alive and crucified. A festival in commemoration of this event was formerly observed on August 24th.

Were it not for a frightful event that occurred on August 24th of the year 1573, it is most likely that the name or date of the festival of St. Bartholomew, would never have impressed itself on the memories of Protestants. But now, the very mention of this day causes Protestants to shudder with horror, while recalling to their minds the terrible scenes connected with the far-famed Massacre of St. Bartholomew.

DECOLLATION OF ST. JOHN THE BAPTIST.

August 29th is considered by the Catholic Church as the anniversary of the day on which John the Baptist was slain in prison. His head was given on a charger to the damsel Salome, who carried this hideous reward of her graceful dancing to her mother. According to St. Jerome "the furious Herodias made it her inhuman pastime to prick the sacred tongue with a bodkin, as Fulvia had done Cicero's."

EXALTATION OF THE HOLY CROSS.

The miraculous appearance of the cross to Constantine gave occasion to this festival, which, under the above title has been celebrated on Sept. 14th by the Greek and Latin churches since the 5th or 6th centuries.

MICHAELMAS.

This festival, which is in honor of St. Michael, the archangel, falls on the 29th of September, and is supposed to have been established toward the close

of the 5th century. It is said to be "more celebrated for popular customs connected with it, than for any peculiar religious observance."

In England, Michaelmas is one of the regular periods for settling rents, and formerly the day was marked by the election of civil magistrates, "perhaps," says a writer, "in allusion to the analogy between the superintendence of magistrates, and that of guardian angels, of whom St. Michael was reputed the prince." Another old English custom, still in use, is that of having roast goose for dinner on this day. The origin of this famous, traditional Michaelmas goose, has as yet baffled the researches of the wisest antiquarians. It is considered more than probable, that this custom is owing to the simple fact that geese are most plentiful at this period. An amusing statement is made by some author, to the effect, that one of the strongest objections of the English commonality to the reformation of the calendar was based on the confusion that would follow if Michaelmas day was not celebrated when stubble-geese are in their highest perfection."

It appears from the prayers of the Church on the occasion of the festival of St. Michael, that all good angels are its object, together with this "glorious prince, or titular angel of the Church;" indeed, it is often called the "Festival of St. Michael and all the holy angels."

FESTIVAL OF THE ROSARY.

This festival was instituted in 1571, to commemorate the deliverance of "Christendom from the arms of the infidels by the miraculous victory of Lepanto" of that year, which was brought about, so says a Catholic writer, "through the patronage and intercession of the Mother of God, implored with extraordinary fervor in the devotion of the Rosary." This festival is celebrated on the first Sunday in October.

ST. CRISPIN'S DAY.

This is October 25th. About the middle of the third century, under the reign of Diocletian, St. Crispin and his brother Crispinian, left Rome, and accompanied St. Quintin to France, when he went there to preach the gospel. They preached publicly during the day; and during the night, though nobly born, supported themselves by making shoes. St. Crispin, from his occupation, is known as the patron saint of shoe-makers, and is represented as such in the ceremonial processions of the craft. *Crispin* is still the French for a shoe-maker's last.

ALL SAINT'S DAY.

The Catholic Church, in this "great festival" on the first of November, "honors all the saints reigning together in glory." This festival is also called All-hallows, and is of quite early institution.

ALL SOUL'S DAY.

The second day of November is solemnized by the Roman Catholic Church, as a day on which to supplicate for the "faithful dead," supposed to be in purgatory, that they "may be loosed from their sins."

ST. ANDREW'S DAY.

This is the 30th of November. St. Andrew was one of the twelve disciples, and brother of Simon Peter. He was the first called of Christ's disciples, to whom he afterwards brought his brother; hence the ancient fathers called him "the Rock before the Rock."

The tradition of the Church is that St. Andrew, after Christ's resurrection, preached the gospel in Scythia. The Muscovites, therefore, honor him as their principal titular saint, and Peter the Great instituted under his name a noble order of Knighthood. He is also honored as the patron saint of Scotland, in which country there is also an order of Knighthood in his honor.

Tradition also says that St. Andrew was crucified in Achaia, on a cross of this (X) shape, hence called "St. Andrew's cross." A portion of this cross fell into the hands of the dukes of Burgundy, about the time the order of the Golden Fleece was founded by Philip the Good, who thereupon consecrated the order to the Virgin and St. Andrew. The knights of the order, for a badge, wore the figure of St. Andrew's cross,

A. Z. H.

AN OLD NAME.

I asked her name—she sighed disdain
And loth to speak was very chary;
When urged, she blushed, "'twas old and plain,"
Then faltering said 'twas Mary.
But 'tis a name of all names blest,
Its sweetness nevermore can vary,
Since he alone who giveth rest
Was born of one called Mary.

NEWS AND ITEMS.

THE President has nominated for Secretary of the Treasury, George S. Boutwell, of Massachusetts, in the place of A. T. Stewart; and for Secretary of State, in place of Mr. Washburne, Hamilton Fish, of New York. Mr. Washburne is nominated for Minister to France. General John A. Rawlins succeeds General Schofield as Secretary of War.

TEN monster petitions were presented to Queen Victoria at her levee, Friday, praying for amnesty to the Fenian prisoners.

SEVEN Fenian prisoners in England were liberated, Saturday, and among them Thomas F. Burke, an American.

MR. BANCROFT, American minister at Berlin, gave a grand dinner in that city on the 4th, in honor of the inauguration of General Grant. Count Bismarck attended and made a speech. He said no dispute had ever arisen between the United States and Germany, and the friendly relations of the two countries have never been specially guaranteed.

THE English and French journals are almost unanimous in their eulogies over President Grant's inaugural address to the people of the United States. That portion of it relating to the foreign policy which the President elect considers to be the true course, is regarded with much satisfaction, and indicates a desire towards the maintenance of peace.

INDEX TO VOLUME V.

[NEW SERIES.]

The letters h. t. after the title of an article, denote a Home Talk.

	PAGE
About Races	826, 384
Adventism, A New Phase of	400
Adventist in Perplexity	399
A Fact	227
Alaska	230
Albany Swindle, The	180
A Looking Glass	413
American Positivism	361
American Socialisms (Our Muck-Heap) and following Nos.	236, 244
Among the Autochthons	263
Among the Peaches	224
Animals and their Ways	77
An Old Parable with a New Application	410
Another Critic	197
Another Witness (O. H. W., M. D.)	246
Anti-Church Men and Destructives, A Word to	82
Appetite, h. t.	361
Apropos	54
Arabian History, Cursory Notes on	852
Association—Brisbane and the N. Y. Tribune	896
Astronomical—A Look at the Heavens	84
Attack of P. P. on the O. C. Women and Children	172
Attention, Importance of Controlling the	183
Attention Market, The	306
Autobiography of Elder Jacob Knapp	125
Back-Ache	22
Bag-Bees, Good-by to (O. C. Journal)	86
Bag Bore, The	20
Baptism	18, 25
Barbaric Taste	317
Barbarism and Civilization	45
Barberry, The—Does it Blast Grain?	127, 135
Battle of the Railroads	81
Beware of Offenses, h. t.	225
Bible and Revivals, The, h. t.	33
Bible Doing its own Work, The, h. t.	297
Birthday Musings—A Look Back	230
Blind Tom	222
Book-Keeping Experience (O. C. Journal)	76
Brisbane, Albert—Visits Turkey and Greece	245
Brisbane and Association	896
Brisbane and Fourier	258
Brisbane in Kansas	412
Brook Farm	840
Brute Sagacity	109
Bullock Printing-Press, The	30
Buried Alive	407
Burt's Corn-Cutter	189
Butter-Making	414
Calendar, The	79, 86
California Raid: Attack of the Pajaronian	172
"Can I Obtain a Patent?"	20
Carbolic Acid and the Cholera	11
Catholic Days	807, 879, 390, 394, 402, 414
Center of Science, The, h. t.	345
Chemistry under Difficulties, 12, 21, 29, 37, 45, 53, 61	
China, Sketch of a Lecture on	398
Chinese Question, The	83
Circular, to the Putney "Corporation"	289
Colorado, its Mines, &c. (Wallingford Letter)	28
Colorado River	87
Communism (From the Putney Perfectionist)	115
Communism, Preparation for	345, 353
Community at Putney	123
Community Children	204, 212, 220, 228
Concession of Non-Elastics	288
Conditions for Training Children	402
Confession of Faith	86
Connecticut Notes	149
Contentment, The Secret of	267
Co-operative Farming—Mr. Lawson	262
Cragin, Mrs. M. E., Mother of the Children's House	229
Cragin, Mrs. M. E., Removal of her Remains to O. C.	244
Criticism of S. R. L. and F. M. L.	330
Death of Unbelief, h. t.	1
Declaration, as. Old Age, Disease and Death	117
Definition of Communism, h. t.	353
Did Paul Die?	290
Dip and Cool	267
Distractions	70
Doctrine of Disunity	170
Dogs, Remarks about	59
Dress	230
Dust	200
Early Associations	214, 221, 231, 239, 247, 254, 263, 271, 278, 291, 310, 339, 358
Earthquake Term, The	228
East and West	12
Echo, An	191
Editor and Farmer	51
Education by Gossip, h. t.	249
English Alphabet, Lacking Characters in the	360
English Banker, An	818
English Perversions	371
Evangelical Unitarianism	8
Evening Conversation at W. C.	369
Ex-cursive	70
Exploded Notion	112
Fact for "Sunrise"	21
Fairs	237
Faith Cures	54
Faith for the Body	6
Faithfulness: For the Young and the Old	385
Faith, the Family Fireside, h. t.	49
Fallacies of Love	255
False Credentials	267
False Literature	34
False Love	409
False Motions, h. t.	337
Family Communism	409
Family Spirit, The	242
Fellowship, The Law of, h. t.	281
Final Sanity, h. t.	97
Final Shoe, The	344
Finance—A Talk by J. H. Noyes	10
Financial Report of O. C. for 1868	841
Finding out the Central Fact	164
Five-spotted Sphinx, Capturing the	3
Flash of Sleep, A	69
Flower-Trap, The	175
Forms and Ordinances, h. t.	65
Fountain of Youth, The	120
Fourierism	124, 396
Fruits, Cultivation of	3
Full Growth, h. t.	829
Genii of Literature, The	116
Glancing, h. t.	49
Godly Seed, The	307
God on Both Sides, h. t.	305, 359
God Owns the Body, h. t.	129
God's Contentment, h. t.	137
God's Veracity	149
Go Home, h. t.	25
Great Earthquake	216
Greek Propagation	108
Gunpowder and Steam	159
Happy Resolve	277
Harmonists, or Rappite Communists	269
Hebrew Movements	295
Helmet, The—(Hope of Salvation), h. t.	9
Higher Civilization, The	302
Higher Hygiene, The, h. t.	161
Highjinks on Skates	383
Holding Out	76
Holy Spirit, The, h. t.	105
Home, Sweet Home, h. t.	241
Hopedale Community	356, 364

	PAGE		PAGE		PAGE
HORTICULTURE, FARMING, AND FRUIT-CULTURE.—		Object of Organization	106	Silence of History (about the Second Coming)	221
The Peach and the Apricot, 3, 30. The Clarke		Observations by the Way-side	151	Silk	103
Raspberry, 11, 160. The Plum, 13; The Plum and		Old-Country Sketches	191, 198	Skaneateles Community	388
its Enemies, 235. The Cherry, 20. Strawberry		Old Log Hut, The	211, 227, 242, 259, 270, 278, 295	Sleep, h. t.	57
Culture at W. C., 31, 128; Report of Strawberry		Old News, h. t.	121	Smith's Story	307, 315, 323, 331, 340, 355, 370, 381
Crop of 1868 at W. C., 187; Strawberries in Beds,		Old Revival—Father Nash	92	Snell on the Second Advent	188
63; O. C. Strawberry Culture, Report of Crop, &c.,		Old Style and New—The Calendar	79, 86	Snow Drifts and Winter Roads	818
141. A Good Potato—the Improved Peach Blow, 34;		Old Times—Old-World Religions, &c., Imported	373	Sober Statement of Truth	186
Keeping Potatoes, 42, 53. Best time to cut Hay, 42.		Oleaginous	83	Social Reform	194
Asparagus, 43. Draining Land, 82; Tile Drains, 21.		Once for Always	302	Society of Inquiry at Putney (Principia)	91, 99
Curculio-Hunting, 91. Sweet Potatoes at Home,		Oneida Community [Described by "Jennie June"]	197	Soft Silk Winding	189
115. The Barberry Indictment, 127, 135. New		Oneida Community, visit by Edwardton	215	Sowing to the Spirit, h. t.	89
Labor-saving Machine, 160. Notes on the Cultiva-		“ “ “ William Lawson	335	Spiritual Galvanism, h. t.	169
tion of the Raspberry, 171. Toads the Garden-		Opening of China	171	Spiritual Husbandry	163
er's Friends, 183. Early Rose Potato, 251. Cultiva-		Origin of Dixie	7	Spiritualism—Who are Spiritualists?	140
tion of the Blackberry, 298.		Our Books	375	Spiritual Lessons, h. t.	145
Hop-Picking	208	Our Contribution, h. t.	209	Sprained Ankles	77
How and Where to Pray, h. t.	185	“ Our Incomparable Masters ”	386	Steering Passenger	119, 134
How he Did it	207	Our Model of Association	202	Stirpiculture	235, 326, 384
How I Came to be Here. An Autobiography, 6, 14		Our Muck Heap—American Socialisms	236, 244	Stopping a Leak	334
22, and following Nos.		and following Nos.		Story of Mr. and Mrs. L.	337
How I got an Education	139, 159, 182, 193, 215, 238	Our New Office	4	Stoves of Cast Iron a Cause of Disease	63
How I Paid My Toll	258	Our New York Agency	59	Stronghold, The, h. t.	401
How it Happened	358	Our Ultimate Object	42	Strawberry Culture at W. C., 31, 187; At O. C., 141	
How I was Cured	382	Our Wallingford Letter,	36, 45	Successful Institution 299; Correction	310
How to Manufacture Good Men,	151	and following Nos.		Swedenborg and Paul—From an ex-Swedenborgian	6
Huguenots in Prussia—a Cause of her Prosperity	375	Out and Back	95	Swedenborg's Book of Dreams	50
Important Dates	360	“ Out of the Depths ”—Letter from S. J. C.	46	Swedenborg, Brockman's Story of	58
Improved Oven,	50	Owen, Robert	310	Swedenborg and the Jews	66, 74
Improved Alarm	39	Pain-Killer	282	Swedenborg's Hells	98
Increase of Paralysis (ascribed to Tobacco),	48	Paris Exhibition, The	71	Swedenborg's Orthodoxy	92
Individualism—Josiah Warren	324, 325	Partialism of Association	155	Swedenborg's Blunder	105
Inquiries Answered (about the Second Coming)	46	Paul as a Hero	166	Swedenborg and Fourier	113, 122
Inspiration, The Operation of	303	Paul's Mistaken Premise	195	Swedenborg's Counter-Revolution	130
Instinct in History	244	Paul's Way to Happiness, h. t.	233	Swedenborg as a Scientific Man	206
Invisible Solids	282	Pets	70	Swimming	117
Issue of the Hour, The	209	Peep into Utopia,—and Modern Times	325	Sylvania Association	397, 404
Jewish History, Synopsis of	145	Pentecostal Torpedo, The (Diagram)	265	Table Talk	267, 290
Jewish Wheat	148	Pisciculture	71, 327	Take your Choice, h. t.	273
Job's Comforters	61	Plan for Accumulating and Distributing Power	266	Talk about the Second Coming	161, 178, 201, 217, 225
Kingdom of God—Is it Come?	218	Platos Split Men	23	234, 241, 249, 257, 273	
Laboring in the Lord, h. t.	266	POETRY.—To Oneida, 5; Ben Adam, 8; As Mother,		305, 322	
Labor Question, The	346	so Daughter, 11; Reflection, 64; Grannie's Trust, 80;		Talk with a New Acquaintance	15
Last Gasp (of Laboratory-building)	174	Jesus Wept, 88; Wisdom, 112; I hold still, 120; A		Tampering with Coin	261
Law of Fellowship, The, h. t.	281	Waif, 136; String Beans, 164; In Paths Untrodden,		Testimonials to the Second Coming	104, 174, 187
Leadership	102	168; Blessed Dreams, 216; The Lay of the Job		Teaching by Insinuation	411
Life-Power	196	Printer, 240; Little Fools and Great ones, 258;		The Best Gift	267
Life within Life	187	Worry Through, 272; Concentration (“When John-		The “ Fathers ” in a Row	339
London Law Office, A	395, 403, 410	ny comes Marching Home,” adapted,) 277, 302;		The Four Loves	378
London Water-Works	136	The Bagger's Lament, 277; A Doggerel, 288; Bat-		The Soul's Mate	320
Look at the Heavens, A	84	tles of the Twenty-sixth, 296; Look and Listen, 312,		The True Attitude	54
Look to your Balance Sheet, h. t.	193	An Old Name, 415.		The Two Loadstones	135
Love and No Love, h. t.	297	Polite Literature, What Mr. Photocyn thinks of	141	The Two Malefactors	111
Love Exchange	254	Positivism, American	361	The Two Worlds	271
Love Power	393	Positivism, Huxley on	387	The Upper Sitting-Room	341, 347, 366
LETTERS.—Samuel Willard, 6, 399; G. W. Noyes, 30,		Prelude to a Criticism	377	“ Those Whites ”	366
52, &c. (See the Series, “ Our Wallingford Letter.”)		Principia.—Perfectionism the Antecedent of Com-		Thoughts on Reform	193
J. J. Skinner, 45; J. W. Townner, 54, 110; H. N.		munist, 67, 78, 81, and following Nos.		Time Abolished	48
Leete, 69, 93; J. B. Herrick, 69, 102; S. W. Nash,		Principles of the Oneida Association	321	Tobacco 290, 48; An Old Lecture on	311
93; H. W. Burnham, 117, 222, 237; J. P. Hutchins,		Primary Reform, The	154	Tobacco Experience	383
133, 214; J. R. Lord, 142, 158; J. H. Noyes, 143;		Privacy a Part of the Programme	153	Tobacco Reform in the O. C.	2, 9
E. A. Stillman, 191; W. A. Hinds, 198; G. D. Allen,		Prize of the Nineteenth Century	393	Topics of Jesus Christ	205
237; H. J. Seymour, 287, 304; T. L. Pitt, 13, 302,		Programme of the O. C.—Evening Conversation	369	Transformation	47
374; John Pratt, 310; William Lawson, 335; G.		Protest, A	68	Trap Dogs	85
Cragin, 398.		Protestant Rendezvous, The	357	Traveler's Gossip—From W. C. to Oneida	30
Magnet, The, h. t.	41	Puritan Crypt	302	Turtle Talk	62
Mansard Roof, The	391	Putney Association of Perfectionists	306, 313	Twenty-fourth of Matthew	179
Manufacturing, rather than Farming, Appointed		Quack	152	Two Ways of Serving God—O. C. Journal	374
for O. C.	274	Quenching Spirits	177	Undermining System of Reform, The, h. t.	275
Marriage a Test of Character. (See Commun-		Question about the Second Coming	88	Universal Education	194
ism.)	345, 353	Religion for the Young	156	Universal Politics, h. t.	153
Martyr-Mania, The	250	Religious Communities, The	413	Upper Sitting-Room, The	341, 347, 366
Matched Race	217	Removal of Mrs. Cragin's Remains to O. C.	244	Use of Confession	282
Mental Conditions	82	Rest in Faith	110	Variation by Marking	190
Methods and Materials of Communism, h. t.	289	Revivals and Socialisms	349	Venture, A	131, 142, 149, 158, 166, 175, 181
Microscope, A Summer with the	85, 93, 102, 110, 165	Revivals Win	378	Vineland	397
183, 222, 243, 251		River of Life, The, h. t.	113	Victim of a Proof-Reader	407
Midland R. R. and O. C. Domain, 100; Map of	109	Roads and Road-making	223	Visit to a Shot-Tower	111
Midnight Ride on a Cow-Catcher	181	Rothschild, Baron	302	Voice of the Shepherd, h. t.	313
Milk	84	Route to the Indies, (Error about the Second		Wait for the Light	393
Miller's End of the World (Wallingford Letter)	60	Coming)	177	Waiting and Watching, h. t.	81
Mirage in Western New York	48	Safety Bridle	55	Waiting on God (Oneida Journal)	228
Modern Jews	231	Salvation from Sin, h. t.	65, 73, 81	Waldenses, The	311, 314, 335
Mop-Wringer, The	275	Salvation Made Easy	90	Walking in the Spirit, h. t.	129
More Milk	146	Saratoga Springs; Grecian Bend, &c.	287	Wallingford Village—First Settlement, &c.	13
Mother of our Children's House, The	229	Scientific—Detection of Blood Stains	80	Wasp and Grasshopper	203
My Conversion	226	Secret History of Christ, h. t.	369	Watching, h. t.	17
My Cross	186	Secret of Newness, The	297	Water on Burning Kerosene	328
Napping among the Cans	232	Second Coming of Christ, 5, 88, 46, 137, 153, 164,		Way to Victory, h. t.	201
National Obligation to Acknowledge God	39	166, 400		Wedges	101
Natural Hunters	167	Second Coming, Talk about the	161, 178, 201, 217, 225	Weeds	158, 180
Necessity of Concert	162	234, 241, 249, 257, 273		Western City	21
New Problems in Politics	210	305, 322		“ When Doctors Disagree ”	11
New Protractor	37	Second Coming Testimonials	104, 174, 187	What is the Oneida Community?	184
New-York Gamins	237	Sectarianism	106	Where to Look for the Natural	211
“ Nil Medium ”	210	Seed	331	Where to find Rest, h. t.	257
Nodal Lines in our Cream	192	Self-condemnation	102	Who are Spiritualists?	140
North American Phalanx	29	Self Surgery, h. t.	217	Wisdom of the Cross, h. t.	57
Northampton Association, The	356	Seventeen Reasons for Believing that the Second		Without Impediment, h. t.	377
North Carolina Dairy	101	Coming of Christ is Past	137	Woman's Hair	12
Objections [about the Second Coming] An-		Shakers from Sweden (Oneida Journal)	28	Woman's True Freedom	317
swered	168, 305	Sharp Tools	77	Woman's Work and Wages	58
		Sign of the Times	411	Work of God in us, h. t.	321